The Bombay Guardian.

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WEEKLY REVIEW.

—The distribution of prizes to the pupils of the Sharanpur schools took place on the 6th instant, H. N. B. Erskine, Esq., Collector of Nassick, in the chair. Interesting addresses were made by the Rev. Messrs. Price and Robertson. The chairman expressed his entire satisfaction with the order and arrangement of the school, and with the exertions of the Church Missionary Society in connection with education in Nassick. Mr. Price

"drew the attention of those present to the fact, that the educational operations, both at Sharanpur and in Nassick were mainly owing to the exertions of the Church Missionary Society. The missionaries of this Society had their schools in full working order in the town of Nassick long before the Government had even dreamt of establishing schools for the people of this place. He knew men that were brought up in these institutions that are now holding great posts of honour under our Government. The English School at Sharanpur was but a continuation of the School established in Nassick by the Missionaries of the C. M. S. some 33 years ago."

A Government High School has lately been established at Nassick.

—The following paragraphs are from the *Lucknow Witness* :—

"Mr. Taylor is continuing his daily services in the Mission Chapel, Nynee Tal. He has large congregations and the interest is increasing. Mr. Richards, the Chaplain of the Station, attends the services regularly, and urges his people also to come."

"On Sunday, the 2nd instant, twenty one persons, eight Hindustani, and thirteen English, were received into the Methodist Mission Church, Lucknow, after the customary six months' probation. At the close of the evening service of the same day six persons gave their names as probationers. The spirit of awakening is manifest in both public and private services, and evidences are not wanting that God is working with his people."

—A contemporary describes a grand procession at Baroda, headed by H. H. the Gaekwar, which proceeded to the temple of Mahadeva for worship. It is matter of little importance what the Gaekwar does with his own people in order to give éclat to his worship of an idol; but we protest most strongly against his being allowed to require the attendance of the English regiments. It is a scandal to which we have often called attention. In a couple of months more they will be called up to attend the Gaekwar to the temple of Gunpati.

—The young Native who has been deprived of his liberty at Rajcote, because of his desire to embrace Christianity, stands firm, we understand. He complains that he is compelled to conform to the practices of his people, and that no liberty of any kind is allowed him. It is a pity his case could not be tried before some other court than Mr. Krishnajee's.

—Recent letters from Athens announce that the Metropolitan has become alarmed at the movement among the priests, and spoken in strong condemnation of the Sunday School work. The priests appealed to their lay brethren, 200 of whom drew up a protest. This was rejected. It remains to be seen whether the priests will be induced to succumb to the Metropolitan or not.

—When the Marseilles route was interrupted we sent the *Guardian* to those who had been accustomed to receive it by that route *viâ Southampton* for a while, the newspaper rate *viâ* Brindisi being prohibitory, 2 as. 8 pies each copy. When it was announced that parcels weighing less than one ounce would be taken by Book post *viâ* Brindisi for 1 a. 4 pies, we availed ourselves of that means of sending the *Guardian*, a copy of which weighs less than an ounce. We are sorry to hear, however, that some of our home subscribers have been unaccountably taxed 2*d.* by the English Post. This we fear will compel us to revert to the Southampton route. The Marseilles route will probably soon be available again.

—We have been favoured with copies of the following: "Scripture Truth in Oriental Dress, by the Rev. J. Long, Calcutta;" "On the Everlastingness of Future Punishment."

The leading article in the *Indian Economist* of last month is entitled "Tekel," and is on the subject of confessing Christ before men. The following passage in the late Professor DeMorgan's will furnishes a text for the remarks:

"I believe in my heart that God has raised our Lord Jesus Christ from the dead, whom I have not confessed with my mouth in the sense usually attached to these words, because such confession has been in my time the way up in the world."

With this is contrasted King William's habit of recognizing the hand of God in the affairs of men.

"The DeMorgans just now are, it may be suspected, the true confessors, the real salt of the earth; and it is wiser to shrink from 'professions' that have become profitable, than to be too ready either to make them, or to welcome them, when made by others. Sir Matthew Hale, we are told, 'was cautious not to be too much thought religious, lest he should bring discredit on the cause of God.' Is not something of this feeling a right and good one? And how painfully does it clash with loud professions on the part of men who have been chief actors in the most guilty and bloody proceedings of our age."

There is a good deal of hypocrisy in religion as in other matters; at the present time as formerly; among Europeans and among Natives; does it follow that confession of Christ is not a good thing? We fear that some will get the impression that this view is recommended by our contemporary. Perhaps there never was more hypocrisy in religion than in the days when Christ preached in Judea; no one could hate it more than he did; yet he never dissuaded his disciples from confessing him. It would appear that Professor DeMorgan had a belief in his heart that he did not confess with his mouth, which seems to us a kind of hypocrisy, though he assigns a very exalted motive to it, the unwillingness to receive any temporal advantage from it. We believe that he deceived himself, and that a genuine confession of Christ would have involved more severe sacrifices than any he ever had to make. The kind of religious profession that helps a man on in the world, is something very different from that which the Gospel demands; and no one can detest it more thoroughly than we do. Ye seek me, said Christ to the men of Capernaum, because ye did eat of the loaves and were filled; yet he does not more distinctly connect salvation with discipleship, than discipleship with confession. Believers are said to be Christ's witnesses; his representatives among men, holding forth the word of life. Society is opposed to this word, and does its utmost to hinder Christians from holding it forth, and is in too many instances successful. We have strangely misread the New Testament, if such an intimation in a will to be read after a man's death, whether a DeMorgan's or a Dickens', has the sanction of Christ. On the contrary, the inconsistencies of many professing Christians, only constitute a more cogent reason why you and I who really believe upon a dying and risen Saviour, should give the fullest and worthiest expression to that belief in all our conduct; should, in a word, be living epistles known and read of all men. Professor DeMorgan was very much before the public in his time, writing about a multitude of things, yet we suppose many will be surprised to read the statement of his will. What! believe that One in whom were the perfections of the Godhead, died on the cross for my sins, and rose again and ascended to the throne of heaven to intercede for me, and supply me with the Spirit, and yet I should go through life with my mouth closed to these sublime verities on which depends the salvation of men, and let the secret of my allegiance steal out only on my death-bed, and call this magnanimity, unselfishness! This is a mere abuse of language. Let a man truly confess Christ, and he will find that it involves an amount of self-denial of which few dream.

With regard to the King of Prussia the question before the public is not, we suppose, whether or not he is a genuine disciple of Christ, but whether it is Scripturally a right thing for those who have the conduct of public affairs to recognize their dependence upon the most High for guidance, and to appoint days of prayer in a time of crisis, and days of thanksgiving for the preservation of the country from an assailing force. We believe that it is; and we have little hope for the nation that withholds such recognition.

The Report of the Gujarat Orphanages for 1870-71 assures the kind friends who have aided, that brief as has been the period during which they have been in existence, the

results already attained are very satisfactory. The 18 African children are fast learning Gujarati. The whole number under the care of the Mission is 69, viz., in Ahmedabad 25 boys, 4 girls; in Borsud, 13 boys, 8 girls; in Surat 19 girls. Besides receiving secular and religious instruction they are all trained to habits of industry. Total expense for the year Rs. 2,940.

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PAUL IN THESSALONICA. IX.

The matter of which we have been speaking is of highest importance. In some respects the question of church government is of comparatively little moment. But when we find reason to believe that certain methods and organizations are unfavourable to the manifestation of the Spirit of God in the churches, we see that the point at issue is very important. It is expedient for you, says Christ, that I go away, that I may send the Comforter to you, the Holy Ghost. Paul says to the Ephesians: "In the Lord ye also are builded together for a habitation of God through the Spirit." There is and can be no church without the Spirit of God; but there may be churches in which the manifestation of the Spirit of God is hindered, grievously hindered. The work of the Spirit may be distinguished as two-fold; viz., 1st, his work of redemption in the individual Christian, whereby the fruit of love, joy, peace, long-suffering and other Christian graces is made to appear; 2ndly, his communication of gifts to the various members of the church, for purposes of ministry. Of this latter the Apostle speaks expressly in the 12th ch. of 1st Cor.: "There are diversities of gifts but the same Spirit." The word of wisdom is given to one, the word of knowledge to another, faith (specific) to another; gifts of healing, the working of miracles, prophecy, discerning of spirits, tongues, their interpretation; "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." That the institution is divine is shown in v. 28: "God hath set some in the church, first apostles, then prophets, teachers," &c.

It may be said that some of these manifestations of the Spirit are of a kind not to be expected in these latter days; for instance, the tongues, miracles, &c. That may or may not be. But the thing which seems to be unequivocally taught is that the pleasure of the Spirit is to manifest himself through manifold ministry; not by concentration of all ministerial gifts in one, not by placing the whole church in silence under one perpetual preacher, but by endowing different members with different faculties and functions, and permitting them to work harmoniously for the edifying of the church.

If we wanted an organization that would allow of the suspended action of the Spirit, hide the fact of his absence, disguise to some extent the absoluteness of our dependence on him, that which prevails throughout almost the whole of Christendom is well fitted for such an end. To human view it seems to simplify matters very much to say to the church at Corinth, If one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation, let him keep silence, be quiet all of you, and let the appointed minister pray, preach, read the Scriptures and be the one organ through whom the Spirit will edify the church. This is our improved modern method. As we have said before, the Spirit of God has undoubtedly blest such ministry, and many a holy man of God fulfilling these functions has been the instrument of converting multitudes and of promoting the life of God in the hearts of Christians. But who is there that does not feel that the church falls unspeakably short of accomplishing the sublime purposes for which she was instituted? Who is there that is prepared to say that our way is a commendable improvement upon that of the New Testament? 'The eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you.' All the members are necessary; and the system which will allow all the members to find their proper functions, and take part in the common ministry, is surely the best. The eye has distinguished functions, so has the tongue, so has the hand; with these, inferior members may not intermeddle; but neither may the former exclude these.

But have we not virtually something like this plurality of ministry in our modern churches? Does not the Sunday School supply an admirable sphere for the church-members that are fitted to teach the young? Are there not sometimes Bible-classes for those that are grown up? Do not many Christians find a sphere of religious activity in district-visiting? How many Bible-women and tract distributors are engaged in bringing the truth before others? Then are there not mothers' meetings, district prayer-meetings and the like in which church-members may make themselves useful? Then is there not hospital visitation, and jail visitation? Are not many serving God and manifesting the Spirit in writing for the press? And is there not a daily-increasing number of lay-evangelists going about preaching Christ? Do not some large churches establish missions in the more destitute parts of a city, and send their best men to labour there and build up new churches? And finally are there not our great home and foreign Missionary Societies throwing the whole world open to the Christian activity of those that are moved in such directions? This is very true, and it is a blessed truth. We have no doubt that the Spirit of God is leading Christians to engage in these labours of love. He opens up these fields of labour, creates the desire to enter them, and gives in answer to prayer the needed functions for engaging in them. There is nothing strange in the fact that his gifts differ in their details from those that were enjoyed in the primitive church; for He adapts them to the peculiar structure of our modern society, and uses the new facilities of communication that have been granted to this age. Many of the works to which we have referred have been but partially undertaken, some of them have only of late been thought of. The great fact remains that the large majority of professing Christians are still little better than hearers of the word, so far as relates to the serving and upbuilding of the church; are content to leave the entire ministry to the appointed and salaried minister. Can we believe that this is the mind of the Spirit? Tract distribution, district-visiting and the like, relate to those that are without; but Paul says to the Thessalonians, "Comfort yourselves together and edify one another;" and to the Corinthians, "Desire spiritual gifts, but rather (especially) that ye may prophesy;" and to the Thessalonians again, "Despise not prophesyings." Who can tell how many gifts of the Spirit are buried in every silent congregation? There are denominations that retain a larger measure of this ancient liberty than others: and in them we find that often most useful preachers are given to the church through the opportunities afforded of speaking in meetings. There is reason to believe that many of what we call prayer-meetings are much more like the assemblies of Christians known to Paul than are the formal diets of worship where one teaches and all the rest are taught, where one leads in prayer and all follow, where ministry for the edification of the body is all with one.

WOMAN'S RIGHTS.

Among the prominent advocates of Woman's Rights in America, is a Mrs. Livermore, who, at a recent meeting in New York, undertook to show that woman's entire equality with man before the law, and her right to control herself, her children, her property, to vote and be sued, in fact that whatever is included in the term woman's rights is vindicated by Christianity. This vindication she found in the golden rule, Whatever ye would that men should do to you, that do ye to them. If woman has a right to control herself and her children irrespective of the husband, and is no more than the equal of the husband, then the husband must have the same right, and what if these rights should clash? An umpire would be necessary; this umpire should not be a man, neither should it be a woman, for where then would the equality be? After all the best arrangement would probably be, in Mrs. L.'s opinion, that the wife should have the casting vote. As for the golden rule it binds us to seek the good of our neighbour, and the Bible plainly declares that the welfare of the wife and of the entire family is best promoted by giving to the husband the casting vote. If a woman is conscious of being prodigiously wise, so that there is little hope of finding a husband wiser than herself, the best thing for her is to remain unmarried. Mrs. Livermore does not appear to us singularly wise or even learned; she gives us the opportunity of estimating her learning by some criticisms on the Greek Testament, and she would have been wiser if she had not done it. We quote from a published report of her speech:

"To impress the duty of making her views the law of the land, she then depicted in glowing colours the hardships that women suffer under existing laws, and said she was sometimes so exasperated by their wrongs that she was ready to exclaim, 'O that I were God for five minutes; I would annihilate every woman in the world, and every female child, and then God and man may have it out to themselves.' Having thus established female suffrage from the teachings and example of Christ, she went to Paul, who is generally supposed to be opposed to the idea of woman's equality with man. She quoted the Apostle as saying, 'Wives obey your husbands,' and said that men are fond of quoting this passage, but they do not give the rest of the text, 'husbands love your wives, as Christ loved the Church.' Christ loved the Church so that he died for it when it was sinful, degraded, rebellious; now bring on your husbands who love their wives so well that they will die for them when they are hateful, and then you may quote the other command about wives obeying their husbands. So it reads, 'I will not suffer a woman to teach in the church.' Well, I have studied Greek, and I tell you that the Greek word here rendered *teach* means to talk nonsense, to babble like a goose, and Paul

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meant to say and did say that women musn't talk in that way in public. I went to Prof.——(we could not catch the name) who came from the Michigan University to a Theological Seminary in Chicago, and submitted my exegesis of that passage to him, and he said it was right beyond all question. And I took it to the Baptist minister in Boston, who baptized me when I was fourteen years old, and he said there was no mistake about it, and he had always explained it in the same manner. And I lectured on the subject before the senior class in Bowdoin College, and the Professors said I was correct."

The passage 'I suffer not a woman to teach' is in 1 Tim. ii. 12, and the word rendered to teach is διδάσκειν, which just means to teach. She must have had in mind the passage in 1 Cor. xiv. 34, though she does not quote it correctly (if correctly reported): 'Let your women keep silence in the churches; for it is not permitted them to speak, but to be under obedience, as also saith the law.' The first part of this is terribly positive; most uncompromising: 'let your women keep silence in the churches;' but Mrs. L. gives all her attention to the word rendered 'to speak' which is λαλεῖν, and this, she says, means to talk nonsense; and the argument she builds on it is that for women to speak in churches is not forbidden, but only they are forbidden to talk nonsense. We fear the professors whom she consulted must have been amusing themselves at her expense. The word is used repeatedly in the same chapter; *e. g.* v. 29, 'Let the prophets *speak* two or three,' and 13, 'Let him that *speaketh* in an unknown tongue, pray that he may interpret,' and 18, 'I thank my God I *speak* with tongues more than you all, yet in the church I had rather *speak* five words with my understanding.' And in 1 Cor. ii. 6, Paul says, 'We *speak* wisdom among them that are perfect.' In all these instances it is the word λαλεῖν; substitute 'speak foolishly' for 'speak', and the result will be nonsense indeed.*

It is a right of woman to learn Greek, and we suggest that Mrs. Livermore has not half availed herself of the rights that are actually hers, and that it will be time enough to ask for new ones when she has used those that have been already bestowed.

With reference to the general question whether it is ever right for women to become public religious teachers, we are not sure that the matter is irrevocably disposed of by what we have quoted from Paul. There were such women under the old dispensation, and these have honourable mention in the word of God; yet Paul in 1 Cor. xiv. 34, appeals to 'the law' as requiring subordination in women; which shows that he refers to general usage and not to exceptional cases; he would not deny that a Deborah, a Hulda, an Anna might be specially raised up to declare God's truth. Even under the dispensation of the Spirit we have the four daughters of Philip the evangelist, 'virgins, which did prophesy;' Paul tarried many days in their father's house at Cæsarea.

* To adduce passages in profane writers where λαλεῖν means to prate or chatter, is nothing to the point. The question is in what sense does Paul use it, and Paul himself must determine this.

WHAT IS TRUTH?

The blind and the lame came to him in the temple, and he healed them. (Matt. xxi. 14.) He was Priest and King; in the temple was the true place of his throne; but we see the true nature of his kingdom, the true glory of his throne; he is clothed with omnipotence, not for destruction, but for the healing of poor despised creatures, blind and lame. The light of the world was there. But the chief priests and scribes looked upon the temple as the place of their glory; they moved about there in greatness, receiving the lowly salaams of the provincial and foreign Jews there assembling. They were sore displeased when they heard bands of children proclaiming before Jesus, Hosanna to the Son of David, and professed to be astonished that Jesus should suffer such a cry to be raised.

He went to Bethany. (17.) During the few days that remained he wished to have as much undisturbed fellowship with his disciples as possible.

The time of figs was not yet. (Mark xi. 13.) Figs in Palestine ripen two months later, in June. To one in his company it would seem that Jesus went to the tree in the expectation of finding fruit; but the fact that this was not the time for fruit, would lead such a one to reflect and perceive that the transaction had some deeper meaning. The disciples would call to mind the parable of the fig-tree spoken a year before, and which remained unfinished, a year's respite having been given to the barren tree. Jesus comes now in the fourth year of his ministry to Jerusalem, and finds the people as far from the kingdom of God as ever. The fig-tree to which he now conducted his disciples, served to complete the story begun in the parable. Jesus abandons it to barrenness. It stood there directly opposite the city, and would now stand as a monument and token of the coming wrath. Its leafy state corresponded with the great professions of loyalty to God made by the Jews in Jerusalem; close at hand were the beautiful sepulchres which they were building in honour of the ancient prophets, and the shining dome of the temple was in full view.

And cast out all that sold and bought in the temple. (Matt. xxi. 12.) It was late, on the previous day, when Jesus reached the temple, and the traffic for the day probably ceased when the evening sacrifices had been offered. Three years had elapsed since he had first cast out the traders. His zeal for his Father's house contrasted remarkably with that of the Pharisees, who professed to be actuated in their deadly hostility to Jesus by zeal for the temple and the law, but (for the sake of gain, perhaps) allowed the court of the Gentiles to be turned into a bazaar. As we before remarked, the true significance of our Lord's act is in his resentment of the contempt shown to the Gentiles by allowing their court to be filled with cattle.

My house shall be called of all nations the house of prayer. (Mark xi. 17.) Whereas the Scribes and Pharisees and elders were doing everything to give it another character, and treating Gentile proselytes as though, notwithstanding the common faith, an everlasting and broad distinction must exist between the two classes. Whereas prophecy itself had hailed with joy the glad hour when God's house should be for believers of all nations the place of prayer. The temple indeed disappears, but Christ remains; in him all come to God on the same footing, and in him all divine blessings come to them.

The scribes and chief priests heard, and sought how they might destroy him. (18.) This was a declaration of open war; for it was a public assault upon a condition of things sanctioned by the priests and scribes, an open arraignment of them and their system. They must give up their righteousness or destroy him, and the latter was the easier.

All the people were very attentive. (Luke xix. 48.) They came early every day to the temple and hung upon his words with great interest. Up to the last we find Jesus faithfully prosecuting the preaching of the Gospel, nor was he at all hindered by the knowledge that the people were that very week to turn against him and crucify him.

He shall have whatsoever he saith. (Mark xi. 23.) They noticed the blighted fig-tree. Would you know, says Jesus, how this mighty power may remain with you? I go my way and ye see me no more; but there is no reason why my power should not be exercised by you, even to the overthrow of the greatest mountains. The secret of this mighty power is faith; unwavering faith. Where there is a genuine overcoming faith, there Christ is; self is excluded; the great aim is to glorify Christ; and the treasures of Christ's wisdom and knowledge are with the believer to guide him. This faith teaches him first to ask wisdom from on high, and then to follow the path marked out by that wisdom.

Believe that ye receive them and ye shall have them. (24.) They must be appropriated by faith.

And when ye stand praying, forgive. (25.) We see with what iteration our Lord insists on the necessity of right dispositions to our fellow-men, that prayer may be successful. True faith will always enable us to forgive; it reveals the love of God, shows our debt to be ten thousand talents and all cancelled, overthrows self and makes a path in the heart for the love of God to flow through. Let us test our faith in this way. If it does not enable us to forgive, there is little reason to imagine that it will save us.

We cannot tell. (33.) They thus, instead of capturing Jesus, found themselves captured. Three years had gone by and they had not yet been able to decide whether John was a teacher from God or not. They thus showed plainly that *they* were not teachers from God; they were usurpers of a position to which they had no right; for they professed to be the competent religious guides of the people. Or; say that they rejected John's mission, yet did they not dare to tell the people that John was an impostor; and if they dared not tell them the truth they certainly had no business to call themselves masters in Israel; they were simply traitors. Let us say that they in heart believed both in John and in Jesus as teachers commissioned of God, whom however it was not expedient to recognize as it might involve the political ruin of the State, what was this but the crime of Uzzah, stretching out the hand to rectify God's mistake, substituting their imbecility for God's wisdom?

The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. (Matt. xxi. 43.) Jesus wishes them to understand thoroughly the meaning of the parable of the wicked husbandmen. To these husbandmen a vineyard had been entrusted; the owner was in a far country, but was in the habit of sending from time to time for the fruits; but they kept these for themselves and outrageously maltreated the servants. Finally the lord sends his one son, his well-beloved, standing in a very different relation to him from the servants. But they seize him and put him to death, thinking thus to secure the inheritance for themselves. The father's vengeance comes upon them to the uttermost, and the vineyard is transferred to new hands. Then in order that they might know assuredly what this all meant, he tells the Jewish rulers that the kingdom of God should be taken from them and given to others; that they should no longer be the chosen people, but a rejected people; the Lord's vineyard should be given to others, true believers, loyal subjects. They had been guilty of usurpation; had sought to administer the Lord's inheritance as though it belonged to them; had sought their own glory and advantage; had displaced the commandments of God by their traditions; and when the Son of God himself came asking faith of the people, (that is, loyalty) they resisted him to the utmost, denouncing him.

This is the Lord's doing. (42.) It would have puzzled wiser men than the apostles were, to know what to do with a rejected Messiah, above all with a dead Messiah. How one who living succumbed should triumph when dead, was a mystery that no one could solve, or even propound. The Jews themselves recognized it as the Lord's work, on the day of Pentecost. They felt the stone from on high grinding them to powder. Alas for those who refuse the Jesus that comes to them meek and lowly in the Gospel; they will have to meet him in the day of the wrath of the Lamb. How strange to see a Strauss rejecting all the miracles, and yet undertaking to construct Christianity and all its unearthly triumphs out of a dead Christ, out of a poor carcass snatched from the pit of dead felons; this were indeed a miracle greater than all.

A FEW WORDS FROM HOME.

The Voyage.

We left Bombay in March in one of the Canal steamers bound for Liverpool. Our list of passengers was full, and in a few hours after passing Colaba confusion and bustle were over, and all settled down in quiet and comfort. After dinner we came on deck and took a last look of our Indian home; we sat long, gazing at Kennery until its cheery guiding light became dim, and the moon rose and shed her soft silvery rays over the deep blue waters of the Indian Ocean. The night was lovely, and as we sat our thoughts wandered back over the past few years—years of difficult and uphill work, but years which we would gladly live over again for the blessed work of doing good to the people of India. Trials heavy and many we had, but these only increased the privilege we enjoyed, for often when the night was darkest the morning was brightest. Of the lessons we learned

as labourers for the Lord in the Mission field, this one filled our hearts as we sailed away from our work, viz: "Trust in the love and faithfulness of our God." Being satisfied that we are in the appointed path of duty we need have no fear, let us cast all our care upon Him who has promised the heathen for an heritage to Christ, and rest assured that it will be given.

During this our first evening on board there was a good deal of shy friendliness amongst the passengers—we were nearly all strangers to each other. By and by however the several "parties" were formed, each having its separate little interests, but on the whole we were as a community neither ill-governed nor ill to govern! The sea was like a lake, although at times our vessel pitched a little, and at each successive pitch manifest impressions not altogether pleasant were being made upon the faces of many of our friends; and at an early hour we retired to rest. Next morning some of us were up "before the sun," having enjoyed a good night's sleep. The arrangements on board the steamer were very good—of course there were some discontented fault-finding epicures, who daily reminded us of a "wise saying" learned at our mother's knee—"that a good appetite was better than a good diet." It is but fair to add that there was good reason for complaint on several occasions, but our dyspeptic friends destroyed their cause by making their complaints universal and continued. The vessel was well officered, and only on one occasion was the "gentleman on the bridge" puzzled with what he saw, and seriously thrown out of his reckoning. His glass brought within his range of vision "a large mountain in the sea with high white pillars stuck into it!" In half an hour we came within sight of this wonderful mountain, and found ourselves gazing at Mocha—a place famous for its coffee! We took eight days between Bombay and Aden, and although on the high way to India we did not sight a single sail until within a few hours of the latter place.

Divine Service was conducted every Sabbath—in the morning on the poop, and in the evening in the saloon. We have often been struck with the "Sunday dress" character of the religion of many who apparently joined heartily in the service of the Church of England, but never more so than on the occasion of our voyage home. Ladies and gentlemen who appeared to be most devout and sincere worshippers, crossed themselves and bowed reverently at certain parts of the service, were loud in their declamations against those who held not as sacred and holy the festival days of *the Church*, experienced no difficulty in laying aside the prayer book, and devoting the remaining hours of the day of rest to reading sensational novels. The conscience, satisfied with the performance of the Sunday duty, felt nothing of the privilege of the Sabbath, or a desire to prolong its precious hours. It is this nominal Christianity which is eating as a canker worm at the core of our home churches. May the church in India be preserved from such a hindrance. Mr. H. and myself were anxious to do a little work amongst the sailors in the forecastle, and went forward one evening to make known our intention. We were very kindly received, and arranged to go to them three times a week. Our services were always well attended and a number of tracts or little books were distributed on each occasion. A few of the sailors expressed their interest in the meetings, and we trust that the seed thus sown may have found a lodgment in some hearts. Narrative tracts, Mrs. Sewell's Christian Ballads, and the little books by the accomplished and devoted author of "Jessica's first Prayer," we found very useful, and eagerly sought after by both passengers and sailors. We would advise Christian friends to lay in a small supply of books and tracts of this nature before going on board, as they are willingly read and eminently fitted to do good. We reached Aden on the evening of the eighth day after leaving Bombay, and took a run ashore for a few hours. Next morning about 2 o'clock we sailed for Suez, and contrary to the expectations of all on board, it was so cold in the Red Sea that overcoats and warm wraps were in demand. The weather was boisterous and damp as we neared Suez, and the nights intensely cold. Suez was reached in seven days from Aden, and as we entered the Roads about 7 o'clock A.M. all were delighted to hear that the telegraph signal at the entrance to the canal intimated "passage clear," and that we would proceed on our way immediately. But we were to be disappointed. The canal agent came on board and informed the Captain that we could not enter till 5 o'clock in the afternoon, and could only sail till daylight left us. However even this was something, and as the hour for starting approached, all was got ready for the pilot. The pilot did not make his appearance till six o'clock and only then to inform us that we could not get away till daybreak next morning. This caused additional anxiety as the troop-ship *Malabar* was reported to be starting at the same time, and should she manage to "ground" in the canal, we might be obliged to wait and admire the triumph of M. Lesseps longer than even the most sanguine of us were inclined to do. However before the sun rose our steam was up, and active as our great rival was we passed the canal buoys before her, and were fairly within the "Sea of Sand."

June 1871. Y.

Epitome of News.

Saturday, July 8, 1871.

—The *Times* on the Telegraph system in England: "Another branch of telegraphic business—namely, that which is done at and in connection with race meetings—is large and lucrative, but troublesome. The work has to be done under great pressure, and the senders of the messages are described in this report as 'more irritable, and, when irritated, more free in the use of their tongues than any other class of the community;' but, on the whole, the department has contrived to give them satisfaction. The telegraphic business transacted at the race meetings of the United Kingdom from the 5th of February to the close of the season of 1870 comprised 114,479 messages, 12,784 of them for the Press.

"Those who have seen the instrument-rooms of foreign telegraphic administrations pronounce our central station in every way superior. Mr. Scudamore says, that certainly the spectacle in the Provincial Gallery on the third floor during the business hours of a busy day, when the messages are pouring in from every station and every instrument is at work, the call-bells of the tubes in constant motion, the collectors moving rapidly but systematically from table to table, and the clerks in charge passing to and fro, regulating the distribution of the messages and keeping all the operators to their work, constitutes a scene so full of organized activity and regulated motion that no one could witness it without pleasure. It will give some idea of the extent of the system generally to state, that the total number of instruments in use or reserve at the end of August last was 4,153.

"The staff employed in Telegraph-street during the day—that is, from 8 A.M. to 8 P.M.—is mainly, though not entirely, a female staff. Mr. Scudamore says that women have the essential qualifications of eye and ear, and delicacy of touch; are more patient than men during long confinement to one place, and take more kindly to sedentary employment; that the wages which will draw men from but an inferior class will draw women from a superior class, and hence they will generally write better than the former, and spell more correctly; and that they are less disposed than men to combine for the purpose of extorting higher wages. Where the staff is mixed, the female clerks raise the tone of the whole staff."

These poor women receive only 8 shillings a week, though they have previously to pass an examination.

—*Overland Mail*, June 16: The Army Bill is to be curtailed to the Abolition of Purchase, and the transfer of powers from the Lords-Lieutenant to the Crown. The "cardinal principle" will thus be preserved, and the remaining clauses will not be persisted in this session.—The Washington Treaty has been discussed in the House of Lords, and Earl Russell's inimical motion negatived without a division.—The Peers have agreed to abandon their amendments to the University Tests Bill, to which the Commons would not assent.—The presentation by Mr. Fawcett of the Indian petition for a Finance Commission in India led to an angry personal discussion. The motion for the Commission was withdrawn.

July 1 is fixed for the official transfer of the capital of Italy from Florence to Rome.

The Prince of Wales held a Levée, by command of Her Majesty, at St. James's Palace, on June 14. The Duke of Edinburgh and Prince Arthur were present.—Mr. Francis Monckton (C) has been returned for West Staffordshire unopposed.

The Emperor and Empress of Brazil arrived at Lisbon on June 12, and are expected in this country shortly.

A few days ago a meeting of about sixty London clergy was held, in order to decide what course of action should be adopted with respect to the Purchas judgment. It was unanimously resolved that no notice should be taken of the judgment, and one clergyman, who has never been a Ritualist, but is a High Churchman of the old school, declared his intention to submit to deprivation rather than alter his position in celebrating the Holy Communion.

Many of the French prisoners who are now returning from Germany have been in almost constant employment since their confinement, and have thus earned enough money to pay their travelling expenses home. One of them, we are told, was wearing a medal which he had received from the Prussian Government for saving the life of a drowning woman at the risk of his own. He was asked whether he would have the medal or one hundred thalers, and unhesitatingly selected the former reward.—Several charred corpses have been taken out of the ruins of the Hôtel de Ville, the insurgents having left their prisoners in the cells when they set fire to the edifice.

—The annual commemoration at Oxford is becoming a disgraceful farce. "The Public Orator (Dr. Michell) then delivered from the rostrum the Creweian Oration, but quite in dumb show, the uproar in the undergraduates' gallery drowning his voice literally from beginning to end, with senseless and inarticulate roars. The Prize Compositions were next recited, but they fared little, if at all, better than Dr. Michell's oration, being not so much interrupted by occasional groans as drowned in one continuous Babel of unmeaning sounds, among which bursts of indignation against the red neck-tie, which once and again appeared, ever and again cropped up."

When the flower of the nation behave thus childishly they should be treated as children, and favoured with a liberal ministration of birch.

—The Bench of Justices, on motion of Mr. Maclean, yesterday decided that they had no power to give to the Municipal finances the supervision contemplated by Act II. of 1865, and agreed to request Government to transfer all the financial powers vested in the Bench and the Municipal Commissioner to a Town Council *of sixteen members, six of whom shall be nominated by Government, six chosen by the Bench of Justices, and four elected by the rate-payers.*

That the right to appoint, and when necessary to remove, all the Executive Officers of the Municipality, and to fix their rate of remuneration, be vested in the Town Council, and be exercised by them subject to the approval of Government—if Government desire provision to be made for the exercise of their right of veto in the matter.

—Paris, June 16; "The 18 chief newspapers have constituted themselves into an electoral committee, in order to recommend and support without taking any special party view, those candidates whose past career and profession of political faith shall offer serious guarantees for the maintenance of the cause of order and public peace. These papers will offer to the electors one collective list. The programme is signed by the *Journal des Debats, Constitutionnel, Figaro, Gaulois, Liberte*, and the Legitimist and clerical journals; but by no Republican journals."

—*Times of India:* "On Ashad shud 11th (28th June), a grand procession at Baroda, headed by His Highness Khunderao Gaekwar, proceeded to the temple of Bhimnath Mahadev for the purpose of religious worship. The spectacle was very striking. About 10 o'clock A.M., the procession started in the following order—the Baroda police on horseback led the front, and after them came the *Resala* attended with music. A detachment of Cavalry with drawn swords came next, and after them the Artillery, followed by the two celebrated silver guns. Next in order, headed by banners and flags, came the whole infantry force, led by Nana Saheb, the Sirsoba of Deesa, on an elephant. On another elephant, with a silver howda, came Libajee Dada, the commander-in-chief. Hureeba Dada and his son, attended with their Bhyads, Bulwuntrao Rahukar, and several brothers and relatives of the Ranee of H. H. Mulharrao, all rode on elephants adorned with silver howdas. After these the English regiments followed; two guns on the backs of two camels preceded them, and after them pranced in magnificent array H. H. Mulharrao's riding steeds."

—The following account of the men in our Strangers' Home last year is not very pleasantly suggestive of the character of our floating European population:—

"685 were finally discharged, leaving 105 inmates resident in the 'Home' on the 1st January 1871; 135 of the number discharged obtained

passages to England, and 38 to various other parts of Europe. 60 men obtained employment on the G. I. P. Railway; 15 men on the B. B. & C. I. Railway; 1 man on the E. I. Railway; 5 men in the P. and O. Company; 31 men in and near Bombay; 25 men on board ship; 6 men in the Municipality; 2 in the B. and B. S. N. Company; 44 men were expelled for repeated drunkenness, nuisance, and bringing liquor into the 'Home;' 91 men left without notice; 49 men left for private lodgings on obtaining employment; 31 men left for up-country; 15 left for the 'Sailors' Home;' 22 men absconded with boarding money; 89 were admitted into hospital; 6 were discharged for prolonged residence; 6 were discharged as being sailors; 2 for theft; 6 for disturbance and other misdemeanours in the 'Home;' 2 were sent to the Lunatic Asylum; and 4 were apprehended as deserters."

—Paris, June 15: "All this evening's Liberal journals severely criticise the agitation which the bishops are endeavouring to foment in favour of intervention at Rome for the restoration of the temporal power of the Pope. The newspapers at the same time express satisfaction at seeing the clerical and Bourbon party manifesting its designs with such frankness."

Monday, July 10.

—A telegram, dated the 29th June, has been received from Mr. Manockjee Limjee Aturia, the representative of the Parsees at Teheran, which says that the famine had greatly decreased, and that there was no further need for pecuniary assistance.

—H. H. the Maharajah Scindia reached Poona on Saturday, with 300 followers.

—*Asiatic*, June 16: The Ecclesiastical Courts Bill passed its second reading in the House of Lords last Friday. The Archbishop of Canterbury pronounced that the merit of the bill was the securing an efficient Judge for the Ecclesiastical Courts, and the diminishing the number of ecclesiastical trials. He concluded by the sensible observation, that he could not understand how men's minds could be so much engrossed by forms and ceremonies, when increasing irreligion threatened such disaster to modern society; perhaps, if so many minds, for such a long period, had not been so "ceremoniously" occupied, the irreligion in question would never have reached its present proportions. Where the gardener is idle the weed must grow.

—William Murdock, Lance Corporal in H. M.'s 45th at Madras, committed suicide. He had been drinking hard.

—*Times of India*: "We learn that the *Souveuance*, bound to Pondicherry from the Antilles, with four hundred and fifty coolies, foundered at the end of May last, off the Cape. All lives lost."

—Latest from Australia, *viâ* Galle: McCulloch's administration has been defeated on the proposition to levy a property tax of sixpence in the pound.—Sir James McCulloch resigned, and Mr. Duffy is engaged forming a Government.—H. M.'s corvette *Basilisk* arrived in Port Phillip Bay on the 14th instant.—The steamer *Auckland* was totally wrecked, May 26th, at the Mouth of Snowy River.—The wonderful yields of the Caledonia Mine, New Zealand, attract great attention to the Thames gold-field.—It is believed by Government geologists, that gold will be found in West Australia. Fresh discoveries of pearl beds made on the North East coast.—The Sydney and New Zealand lines of steamers to San Francisco are both running.

—The *Iron Age*, U. S., gives an interesting account of the gas wells of Erie. The average depth of the wells sunk is 600 feet, and they yield from 10,000 to 30,000 cubic feet of gas a day. In the manufactories of the city this natural gas is burnt without any other fuel, for raising steam, and in many private houses no other fire is employed. The city of Erie Gas Company have a well pouring 24,000 cubic feet of gas a day into their gasholders; this, mixed with 12,000 feet of ordinary coal gas, furnishes the supply for illuminating the town.

—The *Indu Prakash* has a very just notice of the Kurrachee Murder Case, and concludes that there has been a sad failure of justice:

"The learned counsel who had the defence in his hands took a course by which, though he succeeded under the existing circumstances in averting the edge of the sword of justice from its right prey, we cannot help calling most improper and scarcely legal. He did not call any witnesses of his own, but only remarked that there was no evidence on record condemnatory of the third prisoner Harvey; and consequently he ought to have been made a witness. And inasmuch as he remained tongue-tied by being made a prisoner, the prosecution might be regarded as not having brought forward all the evidence they could. This does not appear to be satisfactory logic. To us the circumstances appear in this light. Three men are passing by the road. Two of them seize upon lambs which all the three knew were others men's property. These are pursued by policemen and yet do not like to abandon their booty. One undertakes to and does keep the booty, and the other two go to dispose of the pursuers in the best way they can. Both strike the first pursuer: one with his fist, the other with a dangerous weapon; the man dies. Now we cannot persuade ourselves to believe, taking the Penal Code as it stands, that there was any one of these three who did not participate to some extent at least in the death of the man, whatever differences there may be in the degrees of their criminality; and it was therefore quite right that the three were made prisoners. Besides what more evidence did the prosecution require than that which had been already produced? There is the testimony of two men who were actually on the spot, and one so near as to be in danger of being sent after his unfortunate black brother. Even if the third soldier had been made a witness, his evidence would have been of much less importance than that which is on record; but as the case stands, we think there was all the evidence that the most scrupulous judge could have required, and in letting away the committers of such a dreadful act scot-free, a failure of justice has been caused which can rarely be surpassed."

—*Lucknow Witness*: "About a mile and half below the spot where Bishop Cotton lost his life, Mr. Hodge, Inspector of the Gorai bridge works, met his death on Saturday the 25th ultimo. He was walking on a parapet three feet wide and 70 feet above the water when his hat was blown off, and in trying to save it he lost his balance and fell into the river."

—The *Indian Mirror* says: "Signs of worldliness and declining faith are to be found in many of the Brahmo Samajis in the North Western Provinces."

—S. of the *Friend of India* writes from Edinburgh: "Eight years ago the whole Free Church made offers to the United and the Reformed Presbyterian Churches in the direction of union. These churches are willing, with the exception of a minority of thirty in the one and three in the other. But, professing to be alarmed by the willingness of the Free Church to lower the figment of the lawfulness of church establishments to its proper place as a nonessential and altogether theoretical question in these days, Dr. Begg of Edinburgh, and Dr. Gibson of Glasgow, followed by several Highland ministers, declare that they will rend the church, either by claiming all its property for themselves as the true Free Church or by keeping aloof from the United Church if union goes on. There was a really great debate for two days and one night—a sense of duty to the Presbytery of Calcutta led me to sit out three-fourths of it—and the result was that 600 voted, of whom 165 demanded that all negotiations for union should cease, and 435 decided that the union committee should be enlarged but should pause for only one year, to give the other side time to come back to their right mind. Undoubtedly Presbyterianism in Scotland has now reached a crisis—I would not believe that before, but the evidence is too painful now."

—There are now more than 300 Post Offices in the United States in charge of women. The salaries range as high as $4,000. Twenty-five have salaries over $1,000.

—*Freeman*, June 9; "A new Free Church of England church was opened at Ashbourne last week. The building has been erected by Francis Wright, Esq., of Osmaston Manor. From a circular which was lately drawn up and distributed to the inhabitants of the neighbourhood, it appears that the doctrines to be taught in the 'Free Church of England in Ashbourne are founded on the doctrinal Articles of the Established Church.' The Rev. Henry E. Brooke, B.A., has been appointed the minister."

—The Rev. S. C. Baker, of the Vicarage, Usk, writes to the *Record*: "What may be doing in other parts of the kingdom I know not, but I am sure we should all like to hear. This, however, I know, that a very marvellous work of the Spirit, in bringing sinners to Christ, has, within a few months, or even weeks, appeared at Swansea, Cardiff, and Newport (Monmouthshire), in connection with the Church of England. Of the latter of these I have the authentic information, dated a fortnight ago, with reference to one congregation—'It is the most marvellous work of God I ever heard of. I imagine that it has reached 1,000 persons, and been a converting work to 800 at least. The other 200 will not rest where they are.' The work has been going on I know since then with blessed effect."

—*Bengal Christian Herald*: "At the Bengalee Free Church, Sabbath forenoon the 2nd instant, the Rev. Dr. Murray Mitchell officiating, we had the privilege of witnessing the baptism of Baboo Adaytya Churn Mookerjee, a young man of thirty, from Jessore. It is now two years since Adaytya Churn first came into contact with Christian influence in his own native place; and his inquiries were encouraged and regulated in their progress by our friends of the Baptist denomination. Adaytya Churn holds a diploma of the Vernacular Department of the Medical College, and intends to work as a preacher of the gospel, drawing his support from private practice as a doctor. He has chosen Mahanad, a village near Pundooah, for the scene of his humble labours."

Tuesday, July 11.

—Public Works Department, Bombay; Report for 1870-71: A grant of Rs. 61,308 has been made towards the construction of the Roman Catholic College on the Esplanade.

Plans and estimates have been received for a building for the Elphinstone High School, but there are no funds, at present, for the construction of the work.

The construction of a building as a School of Art is still postponed for want of funds.

—Oran papers up to the 3rd June contain numerous despatches on the subject of the insurrection in Algeria, from which it would appear that the French are continually engaged, and successfully so, in a series of small encounters with their restless enemies.

—Lord Napier, Governor of Madras, is endeavouring to promote the culture of mahogany and other foreign trees in that Presidency.

—A Portugese man was beaten by two Mussulmans in Marine Lane yesterday, and died soon after. The men are arrested.

—The *Examiner*: "A two-days' poll has closed, at Bilston, an exciting contest for a perpetual curacy, worth £700 or 800 per annum. The electors are the householders of the place, and the election is conducted with all the amenities that characterise the most rowdy Parliamentary contests. The candidates issued addresses explaining their qualifications, and insinuating various recommendations: one had a large family, and would reside in the place; another promised the interest of £2,000 for the poor. As were the candidates, so were the supporters. Cabs were engaged, colours displayed, processions formed for breaking windows, stones thrown, and free fights extemporised. The cabs, as they passed, were swilled with hogs' wash; in some cases the men were dragged out and beaten. The losing candidate was burned in effigy, and a large force of constabulary was required to prevent 'great rioting, injury to life, and loss of property.' Amid such orgies was the selection made of a clergyman 'for the cure of souls.' Words are unnecessary to express the scandal of such proceedings, and we do not care to draw attention to the ugly spots of the Establishment."

—The *Indian Mirror* mentioned that a marble-bust of Baboo Keshub Chunder Sen was at the International Exhibition. In black or white marble? asks the *Englishman*. The *Mirror* replies: "A kind English lady using her chisel to represent the lion of the period must use excellent white marble. The case would probably be different in India, where not a few may be found anxious to show their appreciation of that blustering reformer by immortalizing him in beautifully black marble. They would perhaps finish the bust by *capitally executing* the head."

—*New York Observer*: "In Washington, Mrs. Sherman, wife of General Sherman, Mrs. Dahlgren, Miss Catherine E. Beecher and other ladies of prominence are industriously engaged, through the proper agencies, in procuring signatures to a petition to Congress, protesting against an extension of suffrage to women. In furtherance of their object, a monthly paper, called *The True Woman*, is published at Baltimore, under their auspices."

"Three men were carried over Niagara Falls last week, their boat having drifted too fast down the rapids to be saved by rowing."

—Eusebius in the same: "We had ordered our carriage to meet us at the Bazaar, near the residence of the Rajah, Sir Deo Narain Singh, a distinguished native prince. During the terrible mutiny of 1857 he had remained faithful to the

British Government, and had rendered important service, for which he was made a Knight Commander of the Star of India. The Queen had made personal acknowledgement of his services by sending an elaborate piece of silver plate bearing an appropriate inscription. The gentleman who accompanied us, a resident of Benares, being on terms of familiar acquaintance with the Rajah, proposed a call, and, nothing loth, we complied. Passing through an outer courtyard, in which several elephants were in waiting, we entered a large flower garden, rather stiffly arranged but admirably kept, and, ascending a flight of steps, were met by the Rajah's eldest son, now the Rajah Sumbhoo Narain Singh, who has succeeded to the title and honours of the father. He gave us a cordial welcome, and inviting us to the reception room, ordered refreshments and entertained us with conversation in English, expressing great regret that his father was absent on his estates in the country. He gave an order to one of the servants, who presently returned with two glittering silver garlands called malas, and the young Rajah, throwing them over our necks, said, 'This is the way we express hospitality in our country.' We bore them away. Another servant brought perfumery for our handkerchiefs, and as we were leaving, we were presented with bouquets of flowers from the garden.

"The next morning, as we were at breakfast, word was brought that the Rajah's servants were entering the compound with baskets on their heads, and they appeared with presents from the young prince, another custom of the country. There were all sorts of vegetables, a box of Cabul grapes, raisins, nuts, a large circular cake of rock candy, &c., &c. About two o'clock he called upon us in a carriage, with his attendants. Being a high caste Hindoo, we were unable to show him the usual rites of hospitality; but we entertained him according to the best of our ability, and gave him a hearty invitation to visit our country where we might reciprocate his attentions. As he was leaving, he informed us that one of his elephants would be at our service if we would like to make an excursion into the country. Soon the elephant, with Mahout and another attendant, appeared."

"The last morning that we spent in Benares we devoted to visiting some of the Hindoo temples, in which the city abounds. They are erected in honour of all sorts of gods; many of them by private munificence, in fulfilment of vows or under some religious impulse. Heathenism is very profuse in its offerings to its gods, and many Christians should blush at the comparison of their stinted gifts to the God and Saviour in whom they trust, with the wealth which idolaters lavish upon their gods of wood and stone. Some of the temples of Benares are costly, and have a show of splendour about them, especially the Golden Temple; but it is more in show than reality. They are far more tawdry than elegant. Even the Golden Temple, which is the pride of the Hindoos of Benares, and which more than all others is resorted to by pilgrims from afar, is not attractive either in its external or its internal appearance. The pointed dome, which is characteristic of this style of buildings, is not without beauty of outline, but there is usually nothing in the surroundings of these temples to make them pleasing, and they are far from being neatly kept. In almost all respects they are in striking contrast with the magnificent mosques of the Mohammedans in the same cities, and there is a good reason for the contrast. When the Mohammedans subdued and took possession of India, they destroyed the monuments of the ancient religion, using the material for building their mosques, and at the same time prohibiting the erection of temples, excepting of very limited dimensions. Throughout the North of India, therefore, the Hindoos scarcely have anything that can be called temples; they are all diminutive structures—mere shrines. Out of the hundreds or thousands that I saw, I think there was not one that would measure more than twenty-five feet in its greatest diameter. It is different in Southern India, were some of the most extensive structures in the world are to be found."

Wednesday, July 12.

—A mutineer of 1857, in the favourite disguise of a rebel, has been discovered in Mirzapoor.

—Sir Bartle Frere gave a Lecture, June 9th, before the East India Association on "The means of ascertaining Public Opinion in India."—Mr. J. T. Prichard lectured, June 8, before an association in aid of Social Progress in India, on "Social Progress in India."

—A wild elephant in the Mundla district appears to have caused a fearful destruction of life and property. The following is a specimen: On the night of the 30th January he killed a woman at Barbaspoor, nine miles west of Kukramut out-post, in the Ramgurgh Circle, tearing her limb from limb; and on the night of the 1st February he killed a man and a woman at Kamria, a village near Barbaspoor. On his next approaching Dongria the villagers tried to escape by flight, but he overtook and killed two old women, tearing them in pieces. The villagers declared that he actually devoured these women. One woman at this place had a narrow escape with her life—the elephant having placed his foot on her chest. From here he appears to have gone to Manoree, twelve miles south of Ramgurgh, at night, and killed a woman and two children, whose bodies were not recovered.

—A Mussulman has been fined Rs. 20 for bringing on shore obscene prints purchased by him from a ship Captain. The name of the latter should have been published.

—*Star of India:* We understand that the daughter of the Ranee of the late Gaekwar died a few hours after her birth.

Thursday, July 13.

—*Overland Mail*, June 23: The Ballot Bill is now before the House of Commons in committee. —Mr. Torrens' motion to prevent sending soldiers on foreign service until the age of twenty has been compromised by a Ministerial assent to an address to the Crown recommending its adoption.—The last division in the Army Bill Committee gave the Government a majority of two only. The Bill has passed through committee, and been reprinted.—Mr. Rylands' Sunday Liquor Traffic Bill has passed the second reading, with the understanding that the hours for opening be as recommended by Government.

The International Working-men's Association has issued a manifesto, accepting the responsibility of the burning of Paris.

It is said that Germany, Russia, and Austria have entered into a treaty to preserve the peace of Europe.

Mr. P. J. Smyth, Nationalist candidate, has been elected for Westmeath, his opponents retiring.—Fenians have broken into the Militia Barracks at Mallow, making off with 300 Snider rifles.—The Census Returns of the United Kingdom are now complete. The total population of England and Wales is 22,704,108, showing an increase of 2,637,884 since 1861: in Scotland, 3,358,613 showing an increase of 296,316; in Ireland, 5,402,729, showing a decrease of 396,208.

Amongst the deaths recorded this week are:—Major-Gen. C. C. Pratt, R. M.; Lieut-Gen. T. Gordon-Higgins, R. A.; Col. G. T. Haly, late 108th Foot; and Lieut.-Col. Blomefield.

Mr. George Grote, the eminent historian, died on June 18, aged 77.

The Queen opened the magnificent line of buildings which form so conspicuous a feature on the banks of the Thames, opposite the Parliament Houses, in person, on Wednesday. The new St. Thomas's Hospital is one of the real blessings to the metropolis that have grown out of the new London railway system. It is a vast structure, and would probably never have been accomplished in its present perfect style but for the 296,000*l.* paid by the South-Eastern Railway Company for the former site. The range of buildings from end to end is nearly the length of the original Crystal Palace of 1851.

The grand triumphal entry of the German troops into Berlin took place on June 16, in accordance with the preparations made, and the ceremony was favoured by magnificent weather. All business was suspended, and the 200,000 strangers who had visited the city, in addition to its own population, were bent on doing honour to the troops.

On Sunday special thanksgiving services were held in the churches. The Emperor and Royal family and guests attended the Garrison Church, which was crowded. A "Te Deum" was sung. Dr. Hoffman preached, taking as his text Acts of the Apostles ix. 31, "Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Collections were made for the widows and orphans. During service 101 cannon were fired and bells were rung. It is added that Chaplain Hengstenberg read the national prayer, composed by the High Consistory, which prayer was read in all the churches of Prussia.

Our militia and army corps do not appear to differ as widely as we could wish from the composition of the French soldier of the Commune, if we may judge by some of the facts that have come to light in recent Parliamentary debates. It appears that in 1868 there were 25,600 convictions by court-martial, that 8,672 men were imprisoned in military prisons, and 1,774 branded for desertion; while out of the strength of 78,264 troops in the United Kingdom, 70,270 were admitted into hospital, "more than two-thirds of that number for diseases contracted through their youth, ignorance, and bad habits." This is evidence from a report of the Governor of the Military Prison at Gosport for 1868-9. As for the "running away" evidence, it could scarcely contain larger totals if our recurits had been in constant danger of being swept down by the Prussian artillery. In three years, out of 68,000 men who were recruited, 18,000 ran away.

It has been clearly established by medical evidence that the process of ossification is not completed till twenty or twenty-one. The remark of Lord Hardinge on the Crimean recruits can never be forgotten. They were made pretty perfect in drill in a couple of months, but instead of sending out bone and muscle, they were, he remarked, only gristle, and they encumbered the army with invalids, and added greatly to the death-rate. The medical evidence is prolific that soldiers should not embark for service in India under twenty years of age.

It is stated that the Paris police have received nearly 400,000 anonymous denunciations of alleged Communists. The number of Communists killed, wounded, or captured is estimated roughly at 100,000. According to the *Soir*, 660,000 weapons and 1,700 cannon and mitrailleuses have been found in Paris.

M. Rampont, the Director-General of the Post Office, announces that the service of the maritime postal lines to India, China, and Japan has been conceded to the Messageries Maritimes Company. The service will be re-opened, on the usual conditions, next July, and a mail will leave Marseilles every other Sunday, at 3 A.M.

On Wednesday—the longest day in the year—gas was burnt nearly all day in shops and places of business in Birmingham, Wolverhampton, and many other towns.

—*Times of India:* Special telegrams, London, June 23.—2,500 Communist women are condemned to New Caledonia.—The International Association is daringly active, and is distributing electoral manifestoes. The Central Committee is reconstituted. Paris is placarded with the declarations that the insurrection is not over; that fire will continue to do its work; that the old social system must and shall perish. London is the head quarters of the Association.

July 4th: Thiers enthusiastically received at Longchamps review. Orleanist Princes present incognito.—Large French Naval retrenchment announced.—60,000 masons repairing Paris.—The transport of Communists to New Caledonia opposed by Gambetta. He recommends clemency.

9th: Gambetta elected for Paris, and announces that he will support Thiers.—The Prince and Princess of Prussia are visiting England.—Lord Belmore to be probable Governor of Madras.—Bishop Huxtable, of the Mauritius, is dead.

—A Bombay Pier Company, Limited, has been formed, capital 40 lakhs, to constructed a pier 2,200 feet long. A concession has been obtained from Government.

—A Batavia paper gives particulars of the dreadful calamity which has happened at Pegulandang island, one of the Sangir Group. It appears that, on the 3rd of March last, an outburst took place from the volcano Ruwang, on that island, which was accompanied by a seaquake, the sea thereupon rose to a great height, and a gigantic wave, about 40 Dutch yards high, suddenly rushed on the island, sweeping away before it human beings, cattle, houses, and everything else. 416 (another account says 300) persons perished, amongst whom was the Rajah of the island, and only three houses were left standing. Almost all the survivors fled to the bush; where they still were by last accounts. The bodies of the dead were lying about, making the air foul from want of hands to bury them. On the 14th March the volcano cast out flames and lava, which destroyed most of the cultivated land. The wretchedness and distress of the surviving population is said to be great, and the need of help pressing. The Sangir islands lie to the north of Menado.

—An English Medical Student in the *Daily News:* "During the reign of the Commune I

never, even in a whisper, heard a man speak against that body. On the contrary, the crowded Boulevards when the Garde Nationale were passing resounded with the cries of *Vive la Commune!* and *Vive la Republique!* On the morning of the disaster, however, the groups on the Boulevards were very anxious; they seemed afraid to express an opinion, and the more timid and less warlike of them hurried to their homes, there to hide until the contest had been decided; others more determined acceded to the demands of the National Guards, and went to work right manfully in erecting barricades. On the morning of Monday there were not above four barricades in the interior of Paris; but by ten o'clock the streets were already impassable. Men in blouses; gentlemen in frock coats; women in tattered clothes, and women in silk dresses, were alike called into requisition, and worked like mad things in putting up stones and bags of sand and mud. The Tour St. Jacques was crowded with men digging up the earth to make barricades. Little boys quite distinguished themselves, working with spades and pickaxes as big as themselves, singing all the time the 'Chant du Depart' and the 'Marseillaise.' Large proclamations, admirably worded, were stuck up in divers parts of the city, exhorting the citizens to do their duty and kill as many of the troops as possible, while others authorized the *chefs de barricade* to requisition as much food and drink as was required."

Afterwards: "While Paris was blazing in the night, the cannon roaring, and the muskets rolling, a poor woman was crouching inside a cart and crying bitterly. I offered her a glass of wine and a piece of bread. She refused it, saying, 'For the short time I have to live I shall not need it.' The troops were then on the other side of the barricades, having taken the Caserne du Prince Eugene, Chateau D'Eau, and at midnight the firing ceased. Suddenly I heard six shots in rapid succession, and by their sound knew them to be revolver reports. A great uproar on the other side of the barricade followed, and looking, at a great risk, out of the window, I saw the poor woman I have just described about to be seized by four troopers, who were divesting her rapidly of her outer garments. Impelled by I know not what, I left the house, and crept over the barricade, and crouched down by the lamp-post on the other side. I heard the harsh voice of the commanding officer interrogating the woman, saying, 'You are brave—you have killed two of my men.' The woman laughed derisively, and responded in a hardened manner, 'May the curse of the Almighty always rest upon my soul for not killing more. I have two sons at Issy, who were both killed, and two at Neuilly who shared the same fate. My husband died at this barricade, and now do with me what you will.' I heard no more, but crept away, but not too soon to hear the word 'Fire,' and then I knew that all was over. We deserted the barricade that night, and went down to the next at the Faubourg du Temple, near Belleville. There I saw the most appalling sight of all. In the morning at about twelve, marching in the centre of the road, though many people were exhorting him to keep on the right hand side, near the houses, poor old Delescluze, with his arms swinging in a dejected manner by his side, came slowly along. I followed as quickly as possible with one of my English friends, for we were yet together, and arrived at the corner of the street in time to see the poor old fellow mount the barricade, and without arms in his hands, his head uncovered, and his vest open receive about five bullets in his breast, neck, and head. My friend fainted. As soon as he had recovered we hastened by the side of the Bastille into the Rue de Rivoli, and regained once more the Grand Boulevards. The shops were shut, but already plenty of people were promenading in the streets; and those who had vociferated 'Vive la Commune' louder than all others were now engaged in courting the officers of the line, and raving out 'Vive la Troupe' at the top of their voices."

Friday, July 14.

—The *Times of India* points out that the barracks at Secunderabad, in which occurred the recent outbreak of cholera, are very badly situated, and have been condemned by a succession of medical officers.

—Same: "It is feared the last has been heard of the ship *Salamanca*, which left London for Negapatam in October last, and has not since been heard of. Her cargo consisted of railway stores."

"Ensign Frere and Lieutenant Lambert, of the 21st Fusiliers, Bangalore, are now said to be out of danger. The third man shot was, as we know, a serjeant of the Hussars, but he seems to have been shot about the legs, and not about the neck. The serjeant is 'a big man,' and handy with his fists. His evidence was to be taken on the 12th instant."

"The insurrection in Mongolia appears to have reached such formidable dimensions, and has become a cause of such formidable inconvenience to Russian interests in that quarter, that there seems reason for believing that Russia has offered military assistance to enable the Chinese authorities to recover their hold over the tract. We wonder what the Chinese answer will be."

—There appears to have been 28 souls on board the steamer *Collingwood*.

—It is stated that a branch Association, in connexion with the Poona Sarvajanik Sabha, is about to be established at Ahmednuggur. The Poona Association has been trying to establish several branches in the Deccan, and Ahmednuggur has taken the lead. On the 9th ult., a meeting of the principal Hindus and Mahomedans of the city was held, and it was unanimously resolved that the project should be carried out.

—Deaths last week, 317.

—We learn, says the *Indian Mirror*, that another *Suttee* took place nine or ten days ago at Bareilly.

SALVATION CONSUMMATED.

That which we have in Christ Jesus is, in its nature, eternal life, without condition or contingency. And it is so because it is His life. He is our life; but so far as our participation in it is concerned, we ought to say that it is eternal life, because the righteousness on which it is based, and of which it is the proper reward, is perfect and everlasting. Nothing remains to be done; it is "the righteousness of God." This life is imparted to us by the Spirit; and this is to be born again. In this we direct attention not alone to its duration—eternal, without possible interruption or end—but to its character, as necessarily in harmony with the will of God, incapable of sin, and ever delighting in God. This is what God purposed concerning His chosen in Christ. "He predestinated us to be conformed to the image of His Son, that He might be the first-born among many brethren."

Amid all the conflicts, hindrances, and humiliations of the present, it remains true that there is no condemnation to them that are in Christ Jesus; and it follows that we are made partakers of His life, which carries with it a participation of His relations and destiny. As in Adam the doom of sin is advancing by a sure, though it may be, according to our temporal reckoning, a slow process to the awful realities of the second death; so in Christ the reward of righteousness is advancing surely to its consummation. "We are now the sons of God; and if sons, then heirs—heirs of God, and joint-heirs with Christ." It is indeed true that it doth not yet appear what we shall be. Every thing here seems hostile to such a character, and inconsistent with such prospects. The presence of the flesh is irksome companionship to that which is born of the Spirit. In the midst of a creation groaning and travailing in pain, even we who have received the first-fruits of the Spirit—the pledge and earnest of what is to come—"even we groan within ourselves, waiting for the adoption, to wit, the redemption of the body." For nothing that is born of the flesh shall be carried in the glory to which we are destined. The new life shall be clothed with a body suited to it; and, since Christ is our life, it must be a body fashioned like unto His glorious body. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." This will indeed be the manifestation of the sons of God. We shall then appear to be what we now really are. All this will be but preparatory to our entrance on a joint inheritance with Christ. How slow and hesitating we are to expand our thoughts to the exceeding riches of the grace of God to us in Christ Jesus, and to all that being "in Him" implies, both as to our present standing and to our future destiny. As, in the righteousness of God, we have a standing inexpressibly above that of the most exalted angels; as acceptance in the Beloved is unspeakably above the favour in which the most favoured of them stands; as eternal life in Christ is in its nature unspeakably beyond the most glorious and abundant life which is conditioned on creature obedience, so the place of the believer amidst eternal glories is unspeakably above that to which any other creature can be raised. For we shall sit with Him upon a throne, at the lowest step of which it will be the glory of the princes of the heavenlies to serve and wait.

This is the eternal purpose of God, and it cannot be defeated; nay, all things must contribute to its fulfilment. The love which purposed all this, and which at such cost has secured its accomplishment, will not leave its objects without adequate provision for the way by which they are travelling on to the possession of the inheritance. All things are theirs; and the Spirit of God, dwelling in them, guides them in drawing, according to their need, from that most ample patrimony. Even amidst the humiliations of the present, when there may be much in them which seems to contradict every claim, and which the accuser of the brethren may use in his unwearied endeavours to drive the soul from its blessed centre of rest, faith can raise the triumphant challenge, "Who shall lay any thing to the charge of God's elect?" and find its own answer, which none can gainsay, "It is God that justifies." It can, in the face of heaven, earth, and hell, demand, bold in its humility, "Who is He that condemneth?" and find an answer which must silence even the arch-accuser, in the fact, "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The old writers were accustomed to say that this chapter (Rom. 8) begins with a non-condemnation and ends with a non-separation. But what a connection do we find between the beginning and the end, and how ample and satisfying is the significance of both, when we see the blessed reality of the relationship of which either is affirmed—"in Jesus Christ"! Every accuser must address himself to His perfection, in which the eye of God detects no flaw. Every assailant must challenge the might of His arm who is for us evermore. The cloud-capped mountains of difficulty melt like wax before His breath. To the swelling waves of trouble which threaten to engulf, He says, Peace, be still, and straightway there is a great calm. When the enemy comes in like a flood, and tumultuous hosts, not only of this world's malignity, but principalities and powers, the rulers of the darkness of this world, and wicked spirits of the high places, band themselves against our peace and our stability, He has only to declare Himself, "I AM HE," and straightway they fall backward and lie prostrate at our feet. He it is with whom they must cope, and the contest is already decided. "We are made more than conquerors through Him that loved us." And then what a hiding-place have we in the love of God, since, to alienate that love or to drag us from its embrace, would be to estrange the Father and the Son, and to sunder the bonds of their eternal unity. This must be done before aught "can separate us from the love of God which is in Christ Jesus our Lord." "In Christ Jesus" still, the everlasting arms hold us in the same embrace, and will for ever hold us. For this is the security and the rapture of eternity, as it is the stay and hope of time—IN CHRIST; according to the words in which He poured out His heart to the Father, "And the glory which Thou hast given me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast loved them, as Thou hast loved me."—*Waymarks in the Wilderness.*

Miscellany.

—The following is by Mrs. Stowe: "Many women suppose that they love their husbands, when, unfortunately, they have not the beginning of an idea what love is. Let me explain it to you, my dear lady. Loving to be admired by a man, loving to be petted by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all—they may all be simply because she loves herself and loves to be flattered, praised, caressed, coaxed, as a cat likes to be coaxed and stroked, and fed with cream, and have a warm corner. But all this is not love. It may exist, to be sure, where there is love: it generally does. But it may also exist where there is no love. Love, my dear ladies, is self-sacrifice. Its very essence is the preferring of the comfort, the ease, the wishes of another to one's own, for the love we bear them. Love is giving and not receiving. Love is not a sheet of blotting paper or a sponge, sucking in everything to itself; it is an out-springing fountain, giving from itself. Love's motto has been dropped in this world as a chance gem of great price by the loveliest, the

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fairest, the purest, the strongest of lovers that ever trod this mortal earth, of whom it is recorded that he said: 'It is more blessed to give than to receive.' Now in love, there are ten receivers to one giver. There are ten persons in this world who like to be loved and love not, where is one who knows how to love. That, oh my dear ladies, is a nobler attainment than all your French, and music, and dancing. You may lose the very power of it by smothering it under a load of self-indulgence. By living just as you are all wanting to live—living to be petted, to be flattered, to be admired, to be praised, to have your own way, and to do only that which is easy and agreeable—you may lose the power of self-denial, self-sacrifice; you may lose the power of loving nobly and worthily, and become a mere sheet of blotting paper all your life."

—*Missionary Herald:* Mr. Lindley wrote from Inanda (fifteen miles north-west from Port Natal), on the 17th of December: "Last Sabbath, the 11th instant, James Dube was ordained as pastor of the church at this place. Messrs. Abraham, Tyler, Pixley, Rood, and Usengapansi had each a part in the ordination services, and every part was well performed. Many silent tears manifested deep feeling in the congregation. It is simple truth to say, that all the services were intensely interesting.

"James Dube is the son of Dube, who was the chief of the tribe, and is the half brother of the present chief. While he has renounced every rag and tatter of heathenism, he is still greatly respected by his people. They know him to be a true man, a wise man,—inside and outside, a noble man. His height is over seventy-three inches, and his weight not less than 195 lbs. Till he recently became a *little* too corpulent, his personal symmetry was about perfect. It is only a good eye that will see a faint trace of the African type in his speaking face. It is rare that a stranger sees him without asking, 'Who is that fine looking man?' I do not know a black man who, in imposing personal appearance, is equal to the first native pastor of the church at Inanda. I say this simply to add, in few words, that in mind and religious character he is equal to his outward appearance. It was with the hearty approval of our whole mission that he was ordained, and we have a strong hope that he will prove himself to be a workman of whom we shall never be ashamed."

—A letter from Sweden in the *New York Observer* shows that religious liberty is neither understood nor enjoyed in that country.

"The case is this: the government first makes it impossible to be Baptists—that is, Baptists recognized by law. Then it says, if you were Baptists recognized by law, you might have religious liberty, and, like the Jews, enjoy civil rights. As the case now stands, we are all under the Priest; without him we cannot move, buy, sell, or do anything. I could not commence my business without a certificate from the Priest that I was entitled to the Lord's Supper. A runner to an emigrant agent cannot get his license for runnership without a certificate from the Priest that he is entitled to the Lord's Supper. A servant cannot move from one place to another without a similar precious document!!!

"And to make us come in contact with these dignitaries oftener, the certificates are kept by the authorities, so that for every new application of license, a new priestly certificate must be obtained. Besides this, the Priest's representative, or the 'Minister Ecclesiastical' (generally a most intolerant man, as Dr. Reuterdahl was), sits in the King's Council, and without him the Ministry is not complete.

"The King appoints the speakers in both Legislative Chambers. At present a great nobleman is appointed for the first, and the great Archbishop of Sweden is appointed Speaker or President of the second Chamber. Add to this that at present, even if the whole people should demand religious liberty, and the same be *unanimously* declared law by both the Chambers, it is in the power of thirty priests with their Archbishop in Church Convention to make such law of *no effect*. Probably they would not dare to do it; but such is their *unquestioned* power."

—Lord Clarence Paget said at the meeting of the Royal Naval Scripture Readers' Society:—"It must be remembered that the navy was undergoing a great change. It was true that a very few years ago those who attempted to do more than merely hold divine service on Sundays were called by a word of opprobrium, 'psalm singers;' but such a word was unheard of now, and there was not a ship in which the captains and officers were not anxious to see men reading their Bibles. In most of the ships a place was actually set apart to which the men might resort to read their Bibles, pray together, and converse on religious subjects. What was wanted was to have this enforced throughout the fleet by an Admiralty order. He considered it most desirable that some member of the Admiralty should preside at these meetings, and hear the opinions of practical officers as to the propriety and desirability of such a proceeding. He remembered speaking to Mr. Childers on the subject, and he had fully intended to preside at the next meeting, which must increase their regret that he should have been prevented from remaining at the Admiralty. He believed that Mr. Goschen, if spared, would preside at the next meeting, and he thought it most important that it should be impressed upon the Lords of the Admiralty that on board ships, both great and small, there should be a place set apart for prayer. As a practical officer who had commanded a fleet, he could state that there was no difficulty in providing such a place.

—An Episcopal Church Court at Chicago have degraded from the ministry the Rev. Chas. E. Cheney for having omitted the word 'regenerate' from the baptismal service, thus declaring that they did not regard a man as worthy to belong to the ministry of Christ's body, who would not teach that baptism regenerates. Mr. Cheney was led to see that Scripture does not connect regeneration with baptism, but defines it as the effect of the incorruptible word received in the heart. Mr. Cheney is a man held in high esteem in the churches in America, and the church to which he ministers refuse to recognize the decree of degradation, and have unanimously invited him to continue as their pastor.

TELEGRAPHIC NEWS.

London, July 6th: In the House of Commons Mr. Grant Duff stated that the report of the Commissioners appointed to inquire into the failure of the Bank of Bombay was under consideration by the Government of India. Being confidential, it could not be presented to the House.—Viscount Burke brought forward the case of the Nawab Nazim of Bengal, and, in doing so, traced the history of the causes and transactions between the descendants of Meer Jaffer and the East India Company. He then moved the appointment of a Select Committee to inquire whether the Indian Government had faithfully observed the treaties entered into in considering the claims of the present Nawab. Mr. Grant Duff opposed the motion but admitted the moral right of the Nawab to obtenance (sic) and to a position of dignity in Bengal so long as he remained a loyal subject. He insisted that the treaties involved no rights of inheritance, and contended that the present Nawab had nothing to complain of. After some discussion, the motion was negatived by 122 against 64 votes.—The ironclad *Agincourt* is again afloat.

8th: The Comte de Chambord has issued a proclamation, stating that he quits France in order to give no pretext for disturbances, and that he hoped a Government would be found which would remain faithful to the white flag which conquered Alsace. In consequence of the amounts shortly to be paid to Prussia, the Comte hoped that the Germans would evacuate several departments before the end of July.—The Indian Finance Commission have examined Cazee Shaboodeen, formerly the Deputy Collector of Gujarat, who advocated the redemption of the land tax as the best means to improve the condition of the ryots. Secommbe a Gedez (sic) has also been examined on finance accounts.—The Commons have voted for the abolition of nomination days.

New York, 10th: The Roman Catholics of this City threaten to attack a Protestant procession announced to take place on Wednesday. Serious disturbances are expected.

London, 11th: The Tichborne trial has been adjourned until November next.—The Conference for discussing the relations between England and the Colonies meets at the Westminster Hotel on the 19th instant.—The Emperor William has arrived at Ems.—M. Thiers has written to His Holiness the Pope assuring him of a good reception if he comes to France, but at the same time stating that he will have to submit to the general laws of the country, and advising him to remain at the Vatican.—At a meeting of the Members of the House of Lords, held yesterday, it was decided to reject the Army Bill on the ground that it is incomplete as sent up by the Commons.—The French Government have paid 2,000,000 francs to Switzerland; the Swiss Government having returned the greater part of Military *materiel* confiscated during the war.—Payment of five hundred million francs to the Prussians will be made to-morrow. The evacuation of the Department of the Seine Inferieure commences immediately.—The Comte de Chambord has arrived at Bruges.

Vienna, 12th: The War (Military) Budget has been introduced in the Reichstag and discussed. The Ministry stated that they were able already to furnish 650,000 troops. Baron Von Beust said that he considered the present opportunity the most favourable to organise the Army without causing uneasiness to any body.

New York, 12th: Serious disturbances have taken place in New York between the Roman Catholics and Protestants; twenty persons have been killed, and the riot continues. Twelve regiments are under arms.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus, 7th:*

From Southampton.—Lieut. Johnston; Miss Lloyd; Mr. R. B. Beynon; Captain and Mrs. Hammond; Mr. H. J. Smith; Captain Gubbins; Mrs. Hogg and child; Mr. Carmichael; Mr. S. R. White; Mr. T. Murray; Mr. W. J. Murray; Captain Mockler and five ayahs; Mr. J. Bridall; and Mr. B. G. S. Tanner.

From Brindisi.—Mr. and Mrs. Robinson and European maid; Mr. and Mrs. Elliot and a native servant; Mr. Pollen; Mr. Carpenter; Captain Portman; Major Hogg; Mr. Barnett; Mr. Pater; Mr. Bonnycastle; and Mr. Porteous.

Per P. and O. Str. *Baroda, 12th:*

From Southampton.—Capt. and Mrs. Bird; Mr. C. E. Collins; Mr. Stephenson; Mr. Moberly; Mr. and Mrs. Watson; Miss Elliott; Sir Norman Pringle, Bart; Mr. R. F. Chisholm; Major Lidderdale's native and native female servants; Major Cadell; two ayahs; Mr. T. Jones; Mrs. Phillips' ayah; Capt. Codrington's ayah; Mr. H. Pestonjee.

From Brindisi.—Capt. Hastings; Mr. D. Jolley; Mrs. H. E. Ellis and native servant; Mr. Stewart Reid; Col. Trench; Mr. J. W. Dalrymple; Capt. Gwyther; Mr. Schwendler.

From Malta.—Dr. and Mrs. Bonavia.

PASSENGERS SAILED.

Per P. and O. Str. *Moultan, 11th:*

For Brindisi.—Mr. E. O. Sharkey; Rev. P. H. Royston; Mr. and Mrs. Louis Achard and child; Major Robinson; Mrs. Watson; Captain Anderson; Mr. Quaillett; Mr. C. Stephens; Mr. Gladstone; Mr. E. A. Turnbull; Mr. J. L. Parker; Mr. Grant, and Dr. Cooper.

For Southampton.—Mr. Newlyn; Mr. Green; Mrs. Jacobs; Mr. Kiddle; Dr. Dundas; Mr. R. S. Eaton; Mr. W. Rendall; Mrs. Young; Mrs. Hunter; Mr. Brock; Asst. Surgeon H. W. L'Estrange; Asst. Surgeon J. D. Gunning; Lieut. Oliver; Lieut. Russell; Mr. Kirk; Mr. Hanson; Mr. and Mr. Depree; Ensign Montgomery, and Lieut. W. R. Burnett.

For Suez.—Mr. and Mrs. Klucmann and Mr. Albert Klucmann.

For Aden.—Mr. Dewchund.

DOMESTIC OCCURRENCES.

MARRIAGE.

WHITEHOUSE—LLOYD—July 8th, at St. Thomas's Cathedral, Bombay, by the Rev. C. F. H. Johnston, William Proctor Whitehouse, Esq., of Khundwa, to Miss Anna Lloyd, of Bromyton, London.

DEATHS.

KINGCOME—July 7th, at Bombay, Ethel Elizabeth, the infant daughter of Captain and Mrs. H. Kingcome.

RIVINGTON—July 7th, at Byculla, Annie, the wife of T. Rivington, aged 30 years.

EDWARDS—July 10th, at Bombay, the infant daughter of Rev. E. Edwards, aged 15 months.

STOCK—July 11th, at Brighton, the wife of Brigadier-General T. Stock.

RANDALL—July 11th, at Poona, Robert, third son of the late Lieut. J. Randall, Bombay Horse Artillery, aged 22 years, deeply regretted.

Advertisements.

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7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

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Sunday Magazine for 1870	2	8
Christianity; how it differs from other Religions	0	4

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